modesty, humanity, and good order, are more shocked with whatever seems to be inconsistent with the rules which these virtues prescribe. Those, on the contrary, who have had the misfortune to be brought up amidst violence, licentiousness, falsehood, and injustice, lose, though not all sense of the impropriety of such conduct, yet all sense of its dreadful enormity, or of the vengeance and punishment due to it." In certain ages, as in those of Charles II., a degree of licentiousness was associated with generosity, sincerity, magnanimity, and loyalty, while correctness of demeanour is connected with cant, cunning, hypocrisy, and low manners. Hence the vices of the great come to be copied, as associated with politeness, elegance, and generosity. From this same cause proceed those requisitions which we make in reference to professional character, insisting on a clergyman that he be grave, austere, and correct; and reckoning the spirit and bravery of the soldier an excase for his licentiousness and dissipation. The relative value set upon virtues, and the disapprobation of vices, among different classes of society, all proceed from the same source. Among savages and barbarians, hardiness or superiority to fatigue and pain, and an affected indifference to the softer feelings and sensibilities of the heart, as they are among the most useful, so they are among the most exalted of the virtues. In civilized societies, on the other hand, the virtues of humanity are more respected, and full play is given to the gentler affections of the heart. Hence, too, the virtues and vices that are characteristic of different ranks of life. " The vices of levity are always ruinous to the common people ; and a single week's thoughtlessness and dissipation is often sufficient to ruin a poor workman for ever, and to drive him, through despair, upon committing the most enormous crimes. The wiser and better sort of common people,

therefore, have always the utmost abhorrence of the vices of levity and excess, while they commend the strict and austere virtues. On the other hand, among the upper classes, luxury, wanton and even disorderly mirth, the pursuit of pleasure to some degree of intemperance, the breach of chastity, at least in one of the two sexes, &c., as being less ruinous, are treated with a good deal of indulgence."*

Mr. Macaulay has avowedly borrowed from the Scotch meta-

*Wealth of Nations, Book v. chap. i.